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NO. 1.

How pleasant's a well furnish'd page!—

Cordial repast for every age.

PALMER:

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To the public

TO THE PUBLIC.

THE *Watchman* will be published once a month, at the small price of sixtytwo and half Cents for twelve numbers.

The Publisher is not disposed to promise much to the public, farther than to assure them that no pains shall be spared to make this small work useful and delightful: nothing inconsistent with the purest virtue shall ever darken these pages.

KING PHILIP.

AMONG the great number of anecdotes which are related of Philip, the following are the most worthy of being remembered.

One of his domestics, every morning before he gave audience, by his express orders, repeated to him; "Remember, Sir, that you are mortal."

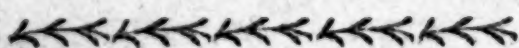
Knowing the value of truth, even when his vanity was hurt by it, he said; that he was much obliged to the Athenian orators, who, by their abuse had taught him to correct his errors.

A prisoner, who was just going to be sold, having boldly reproached him; "Let that man be set at liberty," said he, "I did not know that he was one of my friends."

When he was desired to dismiss from his service a worthy man who had censured him; "Let us examine first," said he, "whether we have not given him reason for upbraiding us." This bold censurer was poor, and Philip relieved his wants, when his reproaches were immediately converted into praise. Upon this Philip very judiciously observed, "That it depended upon princes themselves, whether they were loved or hated." We may add too, that to make themselves beloved, is of all things the most easy.

One day, as he was returning from a feast, a woman having begged of him to decide her cause, he had it plead on the spot, and gave sentence against her. "I appeal from the judgment," cried the woman. "How! from your king?" answered Philip; "and to whom do you appeal?" "To Philip when fasting," replied the woman. Philip struck with the words of the woman, reviewed the cause, and altered his judgment.

Another woman of low rank in life, having been put off from day to day, on pretence that he had not leisure to give her audience, at last said to him, "Cease then to be king," He immediately gratified her, and from that time forward was more attentive to the first duty of royalty.



DEATH OF SENECA.

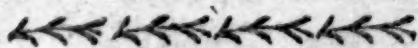
Seneca was condemned by Nero to die; but the manner of his death was left to his own choice. He received the message without surprise or disorder, and chose to die by having his veins opened in a warm bath.

On the day of his death, seeing his friends very much affected, he said to them: Where is all your philosophy now? where is all your premeditated resolutions against weakness of behavior? Is there any man so ignorant of

Nero's cruelty, as to expect, after the murder of his mother, and his brother, that he should spare the life of his tutor ?

After some general expressions to this purpose, he took his wife in his arms, and having somewhat fortified her against the present calamity, he besought and conjured her to moderate her sorrows, and betake herself to the contemplation and comforts of a virtuous life, which would be an ample compensation for the loss of her husband.

If thus a heathen dies ; how ought a believer in the christian religion to leave the world ?



Signs which forewent the destruction of Jerusalem.

The year before the coming of *Vespasian* against Jerusalem, there was seen a star on the Temple so bright, as if a man had so many drawn swords in his hand. And the same time the Temple was light and clear as mid-day for seven nights together : and a heifer that was brought for sacrifice, when she was knocked down, she calved a lamb. There was a certain gate called the east gate that was never opened nor shut, but twenty men had enough to do, and the screaming of

the hinges might be heard afar off ; this gate was found open without any man's help, and it could not be shut till a great number joined their strength. There was discerned on the *Sanctum Sanctorum* a whole night long, the face of a man wonderfully terrible. There appeared four chariots with horsemen, and great blasts in the sky, coming towards *Jerusalem*. A man was heard walking in the Temple, and terribly saying, *Come let us go away out of this Temple, let us hence away*. And there was a man, who for four years constantly cried *Wo to Jerusalem and the Sanctuary thereof*. He was supposed to be *mad*.

That there are portentous omens, it can not be denied ; and should we not do well to eye the hand of GOD ?



QUERIES.

Is there not room for some, who are th'ot to be good men, to be a little more honest ?

Does a man's despising work, secure *him* from being despised ? tho' he may think himself an accomplished *gentleman* ?

Is it not strange that those who long have cried *liberty and freedom of conscience*, should, when they have it in their power, grind and torture the most delicate and exquisite feelings of others, who may not so well suit

their iron bedstead ?

Would it not be as well for a *widow*, to let her father-less children hear her instruct them in righteousness ; as for her to set them a constant example of swearing ?

Do the people, either in church or state, act themselves, when a few individuals influence the whole, or many ?

Much has been said about the *law-established* religious orders having a priestly and tyrannical power ; are all other denominations free from it ?

Is it to be believed that all *presses* are governed by true patriotism, without more self at the bottom than they would own to the public ?

If offices were not posts of profit as well as honor, should we hear so much about raging party politics ?

Are those correct who state that many things in the public papers, do an infinite injury to the union of the people at home, and their respectability abroad ?

Are those in the right of it, who say that many of both political parties, go farther than honest men can follow ?

Would it not be well for those who complain of bad neighbors, to know themselves ?

Is it not strange that some men will be so much more tongue than ears, when they might easily see they are burdensome ?

Does it look like humility, to affect a peculiar and unnatural gait, tho' a priest may do it when wearing his best black coat ?

Would it not be more excellent, for some professors of religion, to be a little more noble spirited ?

Would it not be well for christians of all denominations to unite against infidelity, and lay aside their nefandous animosities ?

FOR THE WATCHMAN.

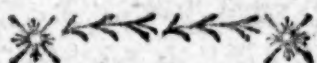
That all men have good right to worship GOD as they peacably chuse, there remains not the shadow of a doubt with me : nevertheless for professed preachers of the gospel, to delight in disturbing peacable & respectable societies, by drawing off unwary members to hear their addreses, may be wrong ; but where there is a proper opening for a society, it is well to attend to its prosperity.

The first baptist society in Wilbraham is so situated, that no reasonable man can complain of its existence : the members and their numbers are respectable, and now in a flourishing state.

Here was once a large church, perhaps the most so of any in New-England, but by some unhappy means, it lost its visibility : but within a few months past, a number of well agreed brethren, have harmoniously united to form anew : and the pleasing prospect is, that soon their order will appear.

A Hint.

When ancient Rome flourished, it was customary, upon the election of any public officers, for the persons presenting themselves to be chosen by the people, to be clad in a *white* garment, denoting the purity of their *morals*, whence from the latin word *candidus* (*white*) we derive the word *candidate*. would it not be better if this matter was more carefully attended to? And though the *candidate* does not wear the white robe externally, yet for the electors to hold it indispensably necessary that he should have the inward *purity* alluded to.



ANECDOTES.

Soon after the American revolution, a young American was present in a British playhouse, where an interlude was performing in ridicule of his countrymen. A number of American officers being introduced in tattered uniforms, and barefoot, the question was put to them severally—what was your trade before you entered the army? One answered a Taylor, another, a Cobler, &c. The wit of the piece was to banter them for not keeping themselves clothed and shod; but before this could be gotten out, the American exclaimed from the gallery—*Great-Britain beaten by Taylors and Coblers—Huzza!* Even the Prime Minister, who was present, could not help smiling, midst a general peal of laughter.

The Emperor of Morocco's Ambassador, in the reign of Charles the second visiting among other places, Westminster Hall, asked his interpreter, what was the profession of the gentlemen walking up and down in it? who replied *The Law*. The Ambassador seemed to be alarmed at the reply, and shaking his head, at the vast multitude of professors, said, "that in his master's dominions although infinitely more extensive, there were but two of that profession allowed, one of whom the Emperor had been obliged lately to hang, to preserve peace and good humor among his people; and the other he always kept chained up, to prevent his doing mischief." What would have been the sentiments of that Ambassador, to have seen thirty lawyers, at least, attending the court of common pleas, in a back country town in America,

EXTRACT.

It was a frequent saying with Washington, that, *to dive deep into a merchant's ledger, was a sure sign of a failing fortune, or a callous conscience.* For this reason, his life was a practical comment on that wholesome old proverb, *Cut your coat according to your cloth.* Hence, like the famous pilot boats of his native state, he always failed nearer the wind, than did his in-

come, be that as scanty as it would. While he received no more than the salary of a county surveyor, he always had a dollar at the service of a friend; and never a creditor to tip him the wink, and take him aside to shove an account into his fist. And when by the generosity of his brother, he inherited the Mount-Vernon estate, & by the far greater generosity of the young Mrs. Martha Custis, he was made one of the wealthiest men in America, he continued the same, independent and good. He walked with *justice*, and justice is one of the mighty pillars that support the throne of him, who is the same yesterday, to day, and forever.

He used often to say, that to be *just*, a man must sometimes cease to be generous. Generous minds have been known, especially when young, to gratify their benevolence, even at the expence of their honesty. The reason is, acts of generosity give greater pleasure to ourselves; they attract on us the admiration and love of others; and every sermon we hear, every novel we read, dwells on the praises of charity. But let no honest youth despair, because he is not able to be generous. Let him reflect, that we are under greater obligations to be honest than generous, though generosity is excellent in its place. Society may subsist without generosity, but not without justice.

POETRY.

How rapidly my days do fly!
Swifter then eagles pierce the sky;
A youth was I but yesterday;
Now life is nearly pass'd away.

2

My *Parents* and my *friends* are dead:
Mates and *acquaintances* are fled:
And all the scenes of youth's delight,
Are clos'd in the dark veil of night.

3

Ah me! I'm never here at rest,
And never am completely blest:
The most ~~consummate~~ pleasures here,
Have ever pain and troubles near.

4

The longest day of man on earth,
Is scarcely more than just a breath:
We hardly rise and look around,
And lo! we're slumb'ring in the ground.

5

On high my dearest friends I'll meet,
Millions of ransom'd souls shall greet,
In beauteous youth and bloom shall shine,
Eternal vigor shall be mine.

6

These limbs which in the dust must lie,
Shall be immortal then on high—
And, O! what scenes of glory near,
I shall behold with JESUS there.

End of No. 1.